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# IN MEMORIAM—GUSTAV FREYTAG.

*Ein tüchtiges Menschenleben endet auf Erden*
*nicht mit dem Tode, es dauert in Gemüth—*
*und Thun der Freunde, wie in den Gedanken*
*und der Arbeit des Volkes.*

*Wiesbaden. 20/2 90.* *Gustav Freytag.*

Gustav Freytag died at Wiesbaden on the first of this month.

The conception of the nature and preservation of the soul in the poetical descriptions of life in his works, in combination with the teachings of modern psychology and a mechanical world-conception, is to me the affirmative solution of the question of personal immortality as preservation of form. The spreading of this view was and remains my leading motive in the publications of The Open Court Publishing Company. Edward C. Hegeler.

## QUOTATIONS FROM GUSTAV FREYTAG'S "LOST MANUSCRIPT."

"A noble human life does not end on earth with death. It continues in the minds and the deeds of friends, as well as in the thoughts and the activity of the nation."

[Motto for the authorised translation of *The Lost Manuscript*.]

"The soul of mankind is an immeasurable unity, which comprises every one who ever lived and worked, as well as those who breathe and produce new works at present. The soul, which past generations felt as their own, has been and is daily transmitted to others. What is written to-day may to-morrow become the possession of thousands of strangers. Those who have long ago ceased to exist in the body daily revive and continue to live in thousands of others."

"There remains attached to every human work something of the soul of the man who has produced it, and a book contains between its covers the actual soul of its author. The real value of a man to others—the best portion of his life—remains for the generations that follow, and perhaps for the farthermost future. Moreover, not only those who write a good book, but those whose lives and actions are portrayed in it, continue living among us. We converse with them as with friends and opponents; we admire or contend with, love or hate them, not less than if they dwelt bodily among us. The human soul that is inclosed in such a cover becomes imperishable on earth, and, therefore, we may say that the soul-life of the individual becomes enduring in books, and the soul which is incased in a book has an assured duration on earth."

"No one has of himself become what he is; every one stands on the shoulders of his predecessors; all that was produced before his time has helped to form his life and soul. Again, what he has produced, has in some sort formed other men, and thus his soul has passed to later times. The contents of books form one great soul-empire, and all who now write, live and nourish themselves on the souls of the past generations."

## ISAIAH.

BY PROF. C. H. CORNILL.

IN THE year 722 B. C. Israel disappears, and Judah succeeds as its heir. From the time of Hosea prophecy has its existence wholly on the soil of Judah. At the head of these Judaic prophets stands Isaiah, who began his work shortly after the completion of the Book of Hosea. He is distinguished from both his predecessors by his personality and whole style of action. Whilst Amos only rages and punishes, Hosea only weeps and hopes, Isaiah is a thoroughly practical and positive character, who feels the necessity of influencing personally the destinies of his people. Evidently belonging to the highest classes—Jewish tradition makes him a priest of the King's house—he possessed and made use of his power and influence. Seated at the tiller, he guides by the divine compass the little ship of his fatherland through the rocks and breakers of a wild and stormy period.

It was the most critical period of the whole history of Judah. The question was, To be or not to be? If Judah weathered this crisis and held out for over a century, it is essentially due to the endeavors of the prophet Isaiah who knew how to make clear to his contemporaries the wondrous plan of God. In Isaiah we find for the first time a clearly thought out conception of universal history. Nothing takes place on earth but it is directed by a supramundane holy will, and has as its ulterior object the honor of God. God is all, man is nothing—thus perhaps the theology of Isaiah could be most tersely and clearly stated. God is supramundane, the all-powerful, who fills heaven and earth, the Holy One of Israel, as Isaiah loves to call Him, who proves His sanctity by His justice. Man is in His hand as clay in the hand of the potter. Even the powerful Assyrians are but the rod of His wrath, whom He at once destroys on their presuming to become more than a mere tool in the hands of God. Pride, therefore, is the special sin of man, as where he arrogates to himself the honor and glory which belong to God alone.

In one of his earliest prophecies Isaiah bursts forth like a thunderstorm over everything great and lofty that men possess and men produce. All this will be mercilessly levelled to the ground—"the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day." On the other hand, the true virtue of man is loyal confidence in God and submission to his will. "In quietness and rest shall ye be saved; in submission and confidence shall be your strength," so does he preach to his people.

This guidance of the history of the world by a supramundane holy will, as the fulfilment of its own honor, is what Isaiah repeatedly terms "the work of God." It is true, this work is singular, this plan is wondrous, but man must accept it and submit to it. Their blindness to it, their wilfully closing their eyes against it, is the severest reproof which the prophet brings against his people. But let us follow up his work in its single stages and see if we can understand it.

At the opening of Isaiah's theology we find the thought, "A remnant shall return." Thus had he named his eldest son, just as Hosea had given significant names to his children, and made them in a certain sense living witnesses of his prophetic preaching. Like Amos, Isaiah considers the judgment as unavoidable, but like Hosea he sees in the judgment not the end but the beginning of the true salvation. Yet in the manner in which he thinks out the realisation of this salvation, Isaiah goes his own way. He cannot think that his people is only a rabble of godless evil-doers; there must be some among them susceptible of good, and whom one can imagine as worthy of becoming citizens of the future kingdom of God, and those are the "remnant." This remnant is the "holy seed" from which the future Israel shall burst forth under God's care. Thus Isaiah sees the object of the judgment to be, the rooting out of the godless and the sinners, so that this noble remnant, which is left over, shall continue alone in the field and develop free and unhindered. And this future kingdom of God Isaiah can only picture to himself under a mundane form. This is his principal contrast to Hosea, the opposition of the Judæan to the Israelite.

In Judah, where the supremacy of the House of David had never been seriously opposed, a benign stability had prevailed in all affairs and a doctrine of legitimacy had been established, owing to a lack of which Israel was incessantly disturbed and hurried on from revolution to revolution, from anarchy to anarchy. These inestimable mundane blessings the prophet is anxious shall not be wanting in the future kingdom of God. We find in his work a very remarkable passage in which he places a religious valuation on patriotism, and acknowledges it to be both a gift and the working of the spirit of God for men to fight valiantly for their country and to repel the enemy from its imperilled borders. The future kingdom of God shall also have its judges and officials, and above all, at its head an earthly king of the House of David. But this earthly king will rule over a kingdom of peace and justice. Then will all the harnesses of the proud warriors, and the blood-stained cloaks of the soldiers be consumed as fuel of the fire. And in their place the government will be on the shoulders of a child, who shall be called "Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Of the increase of peace there will be no end, and the throne of David will be established on judgment and justice for ever and ever.

And again most beautifully in another passage, which I cannot refrain from quoting in its own words:

"And there shall come forth a sprig out of the stem of Jesse and a branch shall grow out of his roots; and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; the delight of whose life shall be the fear of the Lord. And he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. But with righteousness shall he judge the poor and reprove with equity for the oppressed of the earth; and he shall smite the tyrant with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

How, now, shall this last design of the divine government of the world be fulfilled? The mission of Isaiah begins apparently with a shrill dissonance. As he receives the call and consecration for the office of prophet in the year of the death of Uzziah, 736 B.C., God speaks to him: "Go and tell this people, Hear ye indeed but understand not; and see ye indeed but perceive not! Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed."

These words sound terrible, I might almost say godless, and nevertheless they contain a deep truth. Isaiah has clearly recognised that man can and dare not be indifferent to the good. Either he bows to the good and it becomes a blessing to him, or he hardens his heart against it, and it becomes to him a double curse. The nation as a whole is neither ripe nor ready for the future kingdom of God. And since the judgment is the necessary transition to salvation, since the quicker the judgment comes, the quicker salvation can be effected, therefore it is to the interest of both God and Israel if the sins of the latter shall speedily reach a point where judgment must ensue.

Uzziah was a vigorous ruler, whose reign of fifty-two years was a period of power and splendor for Judah. This, however, was entirely changed when in the year 735 B. C. his grandson Ahaz ascended the throne. This young monarch was a perfect type of the Oriental despot, capricious, extravagant, profligate, cruel, acknowledging only his own will as the highest law. In his reign just such conditions prevailed in the kingdom as are described in Israel by Amos and Hosea. Outside troubles were soon to be added to this inner dissolution. Whilst the great Assyrian conqueror Tiglath-Pileser already hovered over their heads like a lowering thundercloud, the small kingdoms had in their confusion nothing better to do than to fall to blows with one another. Rezin of Damascus and Pekah of Israel took advantage of Ahaz's weak and unpopular government and allied themselves in an attack on Judah, which they drove to such sore straits that even a siege of Jerusalem seemed imminent. Ahaz helped himself out of this dilemma by taking a desperate step. He placed himself and his kingdom voluntarily under the protection of Assyria as the price of being rescued by the Assyrians from his enemies.

Isaiah evidently knew of these machinations. One day as Ahaz was inspecting the works for the defence and fortification of Jerusalem, he publicly stepped in front of the king and implored him to rely on his good cause, and to have confidence in God, who would surely help him. As Ahaz hesitates, Isaiah says to him: "Ask thee a sign from the Lord thy God, ask it either in the depth or in the height above." Tremendous words, a belief in God of such intensity as to appear to us men of modern times fanatical. We can hardly take umbrage, therefore, at the remark of one of the most brilliant modern interpreters of Isaiah, that the prophet had every reason for being grateful to Ahaz for his unbelief, in that he did not take him at his word and ask for the sign. And now with flaming eyes Isaiah discloses to him his shortsightedness. The means will indeed help, but at a high cost, for the decisive struggle between Assyria and Egypt will then have to take place on the soil of Judah, and thereby the country will be shaved with the razor that has been hired, namely, by them beyond the river Euphrates, and converted into a desert and a wilderness.

After that Isaiah has made Ahaz and his son responsible for all the consequences by their want of trust in God, and, knowing full well that all public labor would now be in vain, he temporarily abandons the scene, and begins a more silent task. He sets to work to form and educate the remnant which shall be left and on which depends the hope of Israel. He gathers about him a band of kindred hearts, whom he names disciples of God, "to bind up the testimony and to seal the law" for him and them.

"I am thy son and thy slave. Come up and save me from the King of Damascus and from the King of Israel," was the fatal message sent by Ahaz to Tiglath-Pileser, who did not wait to be twice summoned, but

came at once. Israel was conquered in 734, King Pekah executed, and two-thirds of the country annexed. In 732, after three years' hard fighting, Damascus also succumbed to the Assyrian arms. King Rezin was executed and his land converted into an Assyrian province.

One may think of Ahaz as one likes. But political foresight he certainly possessed, as the issue proved. By his remaining loyal and unwavering in his unsought submission to Assyria, he brought it about that whilst one after another of the neighboring kingdoms sank, whilst war and uproar, murder and plunder raged about him, Judah remained quiet, a peaceful island on a storm-tossed sea.

Ahaz died in the year 715 B.C., and was succeeded by his son Hezekiah. Hezekiah was of a weak and wavering character. Under him the national party, which, with the assistance of Egypt, wished to shake off the Assyrian yoke, obtained the supremacy. Here, again, was work for Isaiah. At that time Assyria under Sargon, one of the most powerful of warrior-kings, and, what we must also not overlook, one of the noblest and most sympathetic of all the Assyrian rulers, was celebrating her greatest triumphs, was winning her brilliant victories, and achieving her marvellous successes. According to Isaiah, that could only have been accomplished through God, or suffered by Him; and therefore he drew the conclusion, that in conformity with God's plan the Assyrian's rôle was not yet thoroughly played out, that God still had need of him and had yet greater things in store for him. To rise against the Assyrian was rebellion against the will of God, and so Isaiah did all in his power to keep Judah quiet and guard it against foolish enterprises.

When in the year 711 B.C. the excitement was at its highest, and men were on the verge of yielding to the siren voice of Egypt, Isaiah appeared publicly in the despicable garb of a prisoner of war, as a sign that the prisoners of Egypt and Ethiopia would be led away captives in this apparel by the Assyrians. But to forestall the thought that the tremendous advance of the Assyrian Empire might after all be a serious danger to Judah, which prudence and self-preservation commanded the nation to guard against, Isaiah at this critical period establishes a dogma, which was to be of the uttermost importance for all future ages—the dogma of the inviolability of Mount Zion. There God has His dwelling on earth, His habitation; whosoever touched this, touched the personal property of God. And such an attack God could not permit; even the mighty Assyrian would dash himself to pieces against the hill of Zion, if in his impious presumption he dared to stretch out his hand against it. Isaiah really succeeded in subduing the excitement. Jerusalem remained quiet and no further steps were taken.

In the year 705 Sargon died, probably murdered by his son and successor Sennacherib. Everywhere did men rejoice, that the rod of the oppressor was broken, and they now prepared themselves with all their might to shake off the yoke. Isaiah remained firm in his warnings to undertake nothing and to leave everything in the hands of God.

This was not cowardice. On the contrary, it was the sublimest feeling of strength, the sentiment of being in God's hand, of being safe and protected by Him. This is proved by a very characteristic passage, which is one of the most powerful in all Isaiah. An embassy had come from Ethiopia to Jerusalem to solicit an alliance against Assyria, Isaiah says: "Return to your country. All ye inhabitants of the world and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains, and when he bloweth a trumpet, hear ye. For so the Lord said unto me, I will take my rest, and I will consider in my dwelling-place like a clear heat upon herbs and like a cloud of dew in the heat of harvest. For afore the harvest when the bud is perfect and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches. They shall be left together with the fowls of the mountains, and to the beasts of the earth; and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them." Then will the Ethiopeans also bow down to the God, who is enthroned on Zion.

Here God plays with the Assyrian as a wild beast with his prey. He lets him have his own way, appears even to encourage him; but at the right moment He has only to strike out to stretch him lifeless on the ground.

This time, however, Isaiah was unable to stem the rising current of enthusiastic patriotism. In spite of his efforts an alliance with Ethiopia and Egypt was concluded, and Hezekiah together with all the small rulers of the neighboring lands, openly rebelled against the mighty Assyrian monarch.

Isaiah's position at this period is very curious, and apparently a very contradictory one. Nowhere does he oppose his people with greater harshness, never did he utter bitterer truths, or hurl more terrible threats against them; yet despite all he remains unmoved in his assurance that God will save Jerusalem, and not suffer it to fall into the hands of the heathen. And wonderful to say, his promise is fulfilled!

In the year 701 Sennacherib approached with a mighty army. Egypt and Ethiopia were beaten, and Judæa horribly desolated. The Assyrians robbed and plundered forty-six cities, and drove 200,150 men out of this small land of not over 1500 miles square into captivity. But the waves actually broke against the walls

of Jerusalem. The Assyrians withdrew without having accomplished their object. In the direst moment of trouble God triumphed over them and protected his city. The fate to which twenty-one years previously Israel and Samaria had succumbed, did not befall Judah and Jerusalem.

We can well imagine how the wonderful fulfilment of his prophecy must have increased the authority of the prophet. God Himself had imprinted the seal of His approval on the words of Isaiah. And this man, ever restlessly active for the welfare of his people, at once turned his success to practical profit. The Book of Kings tells us that Hezekiah reformed the worship of the nation and abolished the worst idolatrous practices in the temple at Jerusalem. We must surely imagine Isaiah as the motive power in this reform, and as the date of its carrying out we must most naturally regard the time succeeding the wonderful preservation of Jerusalem. Thus with Isaiah prophecy had become a power which exerted a decisive influence over the destinies of the people, and brought it safely and surely to blessing and to salvation.

We know nothing of the last days of Isaiah. The legend that he suffered martyrdom at an advanced age, is thoroughly unfounded, and in itself most highly improbable.

With Isaiah sank into the grave the greatest classic of Israel. Never did the speech of Canaan pour forth with more brilliant splendor and beauty than from his lips. He has a strength and power of language, a majesty and sublimity of expression, an inexhaustible richness of fitting and stirring imagery, that overwhelms the reader, nay, fairly bewilders him.

## ETHICS IN NATURE.

[Prof. Wilhelm Winkler has recently published in the nineteenth annual report of the public Real-Schools of the Leopoldstadt of Vienna an essay entitled *Ethik in der Naturgeschichte*, in which he protests against the wide-spread prejudice among the authorities of Europe against natural history as a branch of education in the public schools, on the ground that it spreads materialism and fosters atheism. He offers quotations from the most prominent scientists, such as Newton, Kepler, Linnæus, Davy, Liebig, Oersted, Mädler, and last, but not least, Gœthe, in corroboration of his view that natural science, if well understood, can only serve to deepen our religious sentiments and broaden our moral sympathies. Prof. Winkler's essay is by no means a systematic investigation of the subject, but it contains several beautiful observations of nature, which he employs to point out the moral lessons that nature teaches. We propose to present our readers with an English translation of a series of brief sketches extracted from his pamphlet, of which the first is "The Wheatfield."]

### THE WHEATFIELD.

Nature and civilisation have passed at all times as opposites, yet civilised man has ever felt himself powerfully attracted by nature. Whenever it is his good fortune, therefore, to shake the dust of the city from his shoes, he wends his way almost without exception to regions in which the forms of nature's scenery are most untouched by human hands and exist in their greatest primitive variety.

And yet even the most highly cultivated land is not entirely wanting in that poetry which primitive nature instils into the wanderer's soul and which touches so profoundly his heart. Even that form of cultivated nature which is most devoid of her varied beauties—the wheatfield—affords an inexhaustible plentitude of joy and pleasure, when closely studied.

No finer, no simpler portrayal of the significance of grain in the development of human civilisation can be found than that given by an Indian chieftain in an address to his fellow-tribesmen urging the adoption of agriculture. He says:

"Know ye not that the white men live from grain whilst we live from flesh; that it takes this flesh more than thirty moons to grow in, and that it is scarce; that every one of those marvellous little grains that they scatter upon the land returns to them a hundred fold; that the meat whereof we live has four feet for flight, whereas we possess only two; that the little grains stay and grow where the white men sow them; that the winter which is for us a time of labor is for them a time of rest?

"Therefore is their life longer than ours. I say unto you, every one that will heed me, that before the cedars of our village shall have died and the maple-trees of the valley shall have ceased to yield us sugar, the race of the grain-sowers will have rooted out the race of the flesh-eaters, unless the hunters shall resolve to sow."

But the voice of wise foresight and experience died away unheeded amid the short-sighted folly of the crowd.

"The marvellous grains of the white man," the fragile blade of wheat, that the softest breath of air can bend, has won the victory over the never-failing arrow and the unerring spear of the red man.

Not until man exchanged the hunter's bloody spear and the uncertain shepherd's staff for the plough, only since he has acquired the art of sowing and harvesting, of earning his daily bread with bloodless hands—only since a tiller of the soil has been developed out of the hunter and the shepherd, has man really become man.

The tiller of the soil founds his existence not on blind chance, but on the eternal laws of nature.

The labor and weary effort of the new mode of life soon proved more successful, according as it was found to be in harmony with the invariable workings of the forces of nature. To investigate those laws, therefore, lay directly in the interests of agriculture.

This awakened thought and rendered acute the intellect of man.

But no thought, however acute, can stir a grain of sand from its place, unless moved by the hands. Methodical, uninterrupted activity of the bodily powers of man is necessary, which makes his body strong and his mind moral. This was the weary road by which man came to understand and to solve the great problems of the race.

The unsubstantial tent gave way to the staunchly built hut. Men took up permanent abodes. Villages grew, which formed themselves into larger communities and then into states. From states the powers and virtues of the nations sprang.

Nature, accordingly, was the first instructress of man. She incited in him his first impulses to think and to acquire knowledge by experiments. From the state "Hia" onwards, which Chinese agriculturists founded two thousand four hundred years before the birth of Christ, until the present day, farmers have always been the first founders of states. In all times agriculture has been the granite rock upon which the stupendous but artificial edifice of the modern state has safely rested, and as in the past, so now, too, the might and glory of states rises and falls with the moral, physical and economical power and solidity of its tillers of the soil.

### THE OAK.

A flock of blithesome starlings are scurrying over the meadows, in noisy bustle and chatter.

There, on that mighty oak, which commands the entrance into the forest ravine, they alight.

A magnificent tree, such as the artist paints as the emblem of the German nation! A tree, which is the eagle's favorite resort, and which the hero takes as his prototype.

Indestructible is its form, and seemingly planted for aye. Far out its gigantic roots extend, embracing whole rocks. Titanic is the spread of the defiant boughs that form its colossal crown.

The true and proper symbol of an unconquered people!

Indestructible? Destined for all eternity?

Secretly and unnoticed a tiny, cuddling shoot—the mistletoe—has lodged itself in the body of the unconquerable monarch, and whilst the eye of the uninitiated tourist is enchanted by the glistering green of the leaves and tendrils encompassing the knotted boughs, the experienced eye of the friend and lover of nature sinks at the sight.

He sees that the destiny of the forest giant is sealed. Branchlet succeeds branchlet, each shaping itself into a tiny tree, each forming for itself a crown. One and all, they sink their ravenous roots beneath the bark of the towering branches, to live unlaboriously from the toilsome effort of the tree and its saps. When the wanderer returns to the spot after years have passed, he oftentimes is unable to recognise the once magnificent monarch.

Its colossal crown has nearly all vanished.

Withered, shorn, and leafless, its branches tower into the blue of heaven, swollen into gnarled and repulsive knots. On them still thrive the tiny, countless mistletoe trees, the stranglers of the forest king.

He who has so often felt the titanic power of the thunder-bolt in his limbs, undismayed, who has defied and braved unnumbered storms, is fallen a victim to this insignificant shrublet, a dwarf in the kingdom of plants.

Thousands of wood-worms now bore their tunnels in the interior of the conquered giant and complete the work of his destruction.

But will this insidious destroyer of the tree escape its victim's destiny? What has the future in store for *it*?

### THE ANT-HILL.

Look now at those ants below us—those real favorites of the friend of nature, so simple and modest in their outward appearance, yet endowed with such rich inward bounties. Surely the methodical labor of the tiny ants and bees must seem more attractive to every thoughtful man than the light-headed antics of a butterfly, however gorgeous.

Far off in the remote suburbs of the little ant-city, the tiny creatures are wandering about in the high grass, some in groups, some entirely alone, apparently bewildered, like men lost in a forest.

Here a large body has gathered together to engage in some common work. The little animals are busied in dragging off to their dwelling a dead caterpillar—a tremendous burden for such diminutive creatures. Yet how intelligently each one of the little animals behaves in his use of his bodily strength and of the points of vantage which the character of the ground offers! How willing it is at all times to give assistance, and how patient and considerate it is towards its fellow-laborers.

There sits one of the group on a high swaying blade, like a look-out on the mast of a ship. Could it be the duty of this fellow, perhaps, to spy out the direction of the city, so as to show the way to his brothers?

But turn to the ant-hill. What a fascinating picture is there unrolled before the loving eye of the observer!

Here a band of the little animals is struggling to repair with bits of pitch and needles from the pines, the damage which the last shower has done to their habitation.

Whole attachments are changing the resting-places of the young brood. The larvæ and pupæ are being carried from the close atmosphere of the nurseries, which the shower has dampened, into the warm, salubrious air of the forest.

Could a mother treat her children more lovingly and carefully, or show more unalloyed self-denial than does every single one of these little animal "nurses"?

In the society of men such conduct is called mother's love. What is it in the society of ants?

The young people appear to be celebrating some holiday. They are plainly engaged in a joyous game.

With the fore parts of their bodies lifted, the little animals are moving hither and thither, half hopping, half skipping. Using their forefeet like hands they romp and wrestle like roguish dogs at play.

Suddenly an accident interrupts the gay scene. A gorgeous ground-beetle, pursuing his booty on the branch of an overarching pine, has forgotten in the heat of pursuit all caution, lost his equilibrium, and fallen directly in the midst of the rollicking company. At once the heedlessly romping bands are converted into bristling hosts of redoubtable warriors, ready to stake their lives for the safety of their city.

Unmindful of themselves, each one of the tiny heroes throws himself on the enemy that has disturbed the civic peace and infringed others' rights, but is physically so much their superior. Dismayed, the beetle defends himself. But the power of the giant succumbs to the unity of the dwarfs, and the next moment the intruder has taken to flight.

On the field of battle, however, several wounded warriors lie strewn. Peace again reigns in the city. But the truculent, redoubtable defenders of the domestic rights are now become so many kind Samaritans, who seem to think only of their wounded comrades.

Disinterestedly they feel the wounds of their unfortunate fellow-combatants, raise the invalids carefully on high by means of their mandibles and carry them gently into the inner apartments, where they receive the proper care. Soon everything again goes its wonted course. Every one of the little citizens again pursues his customary employment.

Such a noble deed, thinks the observer, must be rewarded. A small bit of sugar, which has been left over from breakfast, is crushed between the fingers and let fall on the little people like the shower of manna on the children of Israel in the desert.

At first there is consternation. The white grains are felt by the antennæ, tested by the jaws, examined and tasted by the tongue. The lively play of the antennæ and the peculiar hopping motions of the little animals are evidence of the joy that now possesses them. Thinking of themselves last, a number of them hasten into the interior of the common habitation. From all sides and from all the gates of the city the invited guests now pour forth to receive their portion of the unanticipated donation.

Magnificent qualities, the observer thinks. These little animals have really a heart, but not an anatomical heart only, like many of their human counterparts, but a heart that finds a living expression in sentiment and sacrifice, in pity and compassion. In this society no vile greed is discoverable, no avarice, no heartless striving to take from others necessities, merely to accumulate for oneself a superfluity.

Here no brutal struggle for existence is to be found, but everywhere we meet with joyous help throughout all life.

Restlessly and unwearyingly they discharge their duties. Where, in the city of the ants, are hatred and envy, bickering and quarrels, struggle and confusion to be found?

Are we not immediately reminded here of the words of the great Goethe, which Eckermann has transmitted to us:

"If God did not ensoul the bird with this almighty instinct towards its young, and if the same tendency did not run through all the life of nature, the world could not subsist.

"But, as it is, the divine power is everywhere present, and eternal love everywhere active."

The prolonged whistling of a locomotive emerging from the valley imparts another direction to the naturalist's train of thought. Involuntarily the eye follows the railway train as it slowly enters the little city at the base of the mountain. There one place succeeds another, and between them the mighty factory-chimneys tower. Infinite are the lines of the villages, and the farthest appears to the eye not much larger than our little city of ants.

There below men dwell. They, too, have gathered together in States in all the countries of the earth. But men regard *self-seeking* as the sole motive power of animate nature, and exalt egotism as the only durable bond of all human associations.

In the rapine and murder of unsocially living animals they fancy they discover a scientific justification of their doctrines, and like these they fight with their brothers the battle for existence. *They have forgotten to study the life of social animals.*

## CORRESPONDENCE.

### SECTS AND THE CHURCH OF SCIENCE.

*To the Editor of The Open Court:*

In your issue of No. 388 you state: In my zeal for the name of truth there is a great "danger of narrowness. The Religion of Science should be broad, its representatives must be just towards others, and the movement ought to come as a fulfilment of all religious aspirations, not as their destruction." There is no danger

of narrowness where truth is authority. By truth we are forced to be just toward all; for the truth is, all mankind in their differentiated religions and secular aspects are specific evolutions from the same cosmic root. There is no narrowness here. This is scientific monism pure and simple. But while this doctrine of the assembly of science is thus broad in regard to all religions and secular sects, it is just toward them when it declares, also, that sectarianism is not based on truth. Therefore, disciples of sect are not disciples of truth. Sectarianism is based on superstition—something adapted to humanity in the place of truth—the milk, not the strong meat—which had of necessity to come first, owing to the weakness of mankind.

While the scientific reform movement will come as a fulfilment of all true human aspirations for a solid base upon which to rest, yet it will be destructive to all formulated creeds, both religious and secular.

The true kernels will remain, but the shells will crumble away. Mankind will be justified, but their creeds and tenets will suffer loss. The Church of Science will be built upon a foundation quite the opposite to that of religion, that is, ecclesiasticism. It will be reared upon the indomitable rock of monism with truth for authority. The fundamental question, therefore, is, "what is truth?" The border-line between truth and error must be crossed; a definite stand must be taken for the unification of the whole human race; the authority of truth must prevail in order to bring about peace on earth and good-will among men.

"WHAT IS TRUTH?"

To Pilate's question, "What is truth?"
There was no answer given.
From then till now, to find it out,
Philosophers have striven.
Yet in two words it can be told;
When said, nought else remains,
For every creed is swept away
By the two words, God reigns.

Philosophers have viewed mankind
As free from Nature's laws;
Hence reason has been handicapped
And held between the jaws
Of mystical Antithesis,
Where it would always stay,
If evolution had not come
To drive the spell away,

And show us by induction true,
Without a flaw or stain,
That as forms can't evolve themselves
It's clear that God must reign.
With premise, then, that God does reign,
'Tis an objective fact
That every sect was born of Him
To act and interact

In evolution's mighty stream,
Till unity is found;
Based on the mighty power of God,
The only truthful ground.
Let all strife die, let peace be born;
Let man not hate his brother,
For God, the Power within, is Lord,
There can't be any other.

The atheists, agnostics, and unbelievers, so called, have their places in the onworking of intellectual evolution. Atheists pronounce against the superstition of anthropomorphism, agnostics teach presumptive dogmatists to be modest, and unbelievers show believers where they are mistaken. Where error abounds, all such critics are necessary. In keeping your columns open for all, you are doing a noble work, without which progress would be impossible, so that if you lose some in theory you will gain in relative position. Truth does not fear criticism. Superstition must build a sectarian wall around it, it has no other defence. Again I say, there is no narrowness here. JOHN MADDOCK.

## BOOK NOTICES.

Among the most attractive of Macmillan & Co.'s announcements is that of their "Illustrated Standard Novels,"—a series of reprints of famous English works of fiction. An introduction by a critic of acknowledged competence will be contributed to each, and all will be illustrated by prominent artists. The first volume contains *Castle Rackrent* and *The Absentee* by Maria Edgeworth.

The latest number of the *Nachrichten* of the Royal Society of Sciences in Göttingen, Mathematico-physical Department, contains several articles of interest to physicists and mathematicians. J. R. Schütz contributes "A Complete and General Solution of the Fundamental Problem of the Potential Theory" and "An Extension of Maxwell's Law of the Distribution of Velocities, etc., from Hertz's Principle of the Straighest Path"; R. Dedekind gives an article "On the Foundations of the Ideal Theory," and H. Burkhardt some remarks "On the Investigations Concerning the Foundations of Geometry." The number is particularly rich, (Göttingen: Dieterich). We have also received in this department from Prof. H. Schubert of Hamburg two tracts on *n*-dimensional space and on a new proposition in the theory of numbers. (Leipsic: B. G. Teubner.)

The Open Court Publishing Company has just issued a second edition of their authorised English translation of Th. Ribot's *Diseases of Personality*. The translation of this edition has been revised throughout, and embodies all the additions and corrections made by the author in the latest (fourth) French edition of the work. All obtainable references have been verified, the numerous citations from English works have been recompared and given in the words of the originals, and an analytical index has been added which will greatly enhance the value of the book for students. Professor Ribot's works form delightful introductions to the study of psychology, while the concise style of the author and his lucid *résumés* will save the reader no end of time in becoming acquainted with the latest results of this broad field of research. (Pages, 164. Price: cloth, 75 cents; paper, 25 cents.)


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